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vestigation — societies, publications, etc., — in chronological order. He distinguishes the monographic from the synthetic method of study, the latter relatively undeveloped — and closes with some suggestions as to results to be expected and methods to be pursued.

FREDERICK STARR.

Collection de Monographies ethnographiques. CYR. VAN OVERBERGH, with the collaboration of ED. DE JONGHE. Bruxelles: Albert de Wit. 8°. No. I, *Les Bangala*, 1907, pp. xv, 458. No. II, *Les Mayombe*, 1907, pp. xvi, 470. No. III, *Les Basonge*, 1908, pp. xvi, 564. No. IV, *Les Mangbetu*, 1909, pp. xvi, 594.

This is the first serious attempt to present Congo ethnography. That the work has been influenced by Herbert Spencer's *Descriptive Sociology* is shown by the general title *Sociologie descriptive* appearing upon all the volumes. The idea of the collection developed from the World Congress held at Mons, Belgium, in 1905. There concerted effort in collecting, extracting, and combining existing knowledge regarding all the peoples of the world was urged and an international committee was appointed to organize and systematize a uniform world-wide ethnographic investigation. Belgium, the United States, England, Germany, France, Austro-Hungary, Holland, and Switzerland are represented in this committee, the secretary's headquarters being at Brussels. The plans of the committee include the preparation and distribution of a questionnaire, or a series of questionnaires, throughout the world, and the unification of results. Preliminary to this, and before vigorous efforts are made to accumulate new data, it is desirable that existent material should be collected, digested, and re-presented in convenient form. Van Overbergh here undertakes the task of doing this for the Congo area. He takes the *Questionnaire* already issued for use in that region by the Société belge de Sociologie as the foundation for his arrangement. So far four volumes, each dealing with a special population, have been issued. The first number, treating the Bangala, shows the scheme and plan of the series. The published data regarding this people are here gathered, sorted, and presented in the order of the 202 questions which make up the questionnaire above mentioned. Each item is presented in the exact words of its author (i. e., untranslated) and the reference to its original source is always given. The matter is presented under bold-faced numerals, which refer to the sections of the questionnaire, so that any reader can turn at once to any special matter he may be seeking; thus, if he wishes data relative to religious ideas, he turns at once to the matter under the bold

numbering 100 to 122. The material is printed on pages perforated near the inner margin so that it can be easily detached. Thus any student may rearrange the material in any way to suit his convenience, or can bring together from different volumes all the material relative to a single theme. A small amount of original matter, heretofore unpublished, secured by oral or written inquiry, is also incorporated. The most significant of this new matter is communicated by Commandant Lothaire, who knows the Bangala as few do. A novel though difficult feature of the plan is to keep the work *au courant* with the literature, by issuing loose additional leaves from time to time upon which shall be new matter. These leaves will be supplied to subscribers at small cost. The idea is excellent; is it practicable? A *Bibliographie* and an *Iconographie* will be included in each volume, and will serve to direct the student to original sources. In the Bangala volume more than two hundred and twenty sources have been utilized. The aid to the student will be best appreciated when it is realized that most of these documents are practically inaccessible in the United States. Probably less than twenty-five per cent. of these articles and books can be found in our best-equipped centers of study. This renders van Overbergh's series essential to every one who plans to study the ethnography of this field.

Your reviewer indeed dislikes all questionnaires, but recognizes quite fully that they are necessary evils. They cramp and warp and worry the true field-worker; their artificiality is destructive of spontaneity; their exactions lead to unintentional and unconscious fabrication, suppression, and distortion. On the whole, these evils are worse for the field-worker than for the editor at home. In this series they will less affect the printed sources than the orally-examined ex-official's statements.

We lack space for detailed consideration of the contents of the volumes, but must be allowed a few words of comment upon each. The Bangala, of Central Africa, are typical river-folk. Their notable cicatricial forehead crest, their aggressive and progressive disposition, their flagrant cannibalism, their ready response to white man's contact, have made them well known. It was the Bangala who attacked Stanley on his famous journey down the river and who cried "*Nyama, nyama!*" at him and his people. The word means "animal" and "meat," and Stanley considered the cry as evidence of the cannibalism of this brave people. The incident has many times been quoted and always with his interpretation. Notwithstanding the thirty years' acquiescence in his dictum, I doubt its accuracy. I do not believe his Bangala cry of "Meat, meat!" significant of their desire to eat him. My African boys

regularly, when angry, called each other "*nyama*," beast or brute. Probably the Bangala cry at Stanley was the same—derisive and contemptuous, but not hungry. This criticism of course is not intended as an argument against the existence of cannibalism; it was there, and still *is* there. The Bangala were practically the first Upper Congo people to enter the white man's service, and for years they have supplied the crews and wheelmen of the river steamers. They have been a potent help in the work of development, and it has been possible for one writer to say: "The Bangala are to-day greatly attached to the whites, whom they have accompanied in all their peregrinations across the mysterious continent, and they say with pride 'Everywhere where, in Congo, a white man is buried, at least one Bangala lies by his side.' " One thing painfully impresses the reader of these volumes; we rarely get below the surface; plenty of writers describe villages, houses, dress, gardens, canoes,—few have aught of value to say upon religious ideas, social structure, and the like. Few trained observers have ever been in Africa. In the volume *Les Mayombe* the editor introduces some slight changes, as the result of criticism, or friendly advice. Thus, far more development is given to the topics 2 and 186 in the Questionnaire. Topic 2 concerns the *milieu*; topic 186 deals with relations with white men. Frankly, we think the editor overdoes both. Everyone admits the importance of information relative to the environment in which a people lives. Both sociologists and ethnographers demand some information of that kind in order to trace influences upon culture. But surely they do not need such a sketch of the Mayombe geology as Professor Cornet has obligingly prepared; nor do they need descriptions of a long list of forest woods. As *ethnographic*, the monograph is frightfully overloaded with such material, excellent enough in its place. Nor are a lot of descriptions of the tropical forest necessary, if two will convey all the information that a dozen will. Many of the Congo populations dwell in the forest; if we are to have a dozen volumes on forest dwellers and each gives a dozen descriptions of the forest, as ethnographers we shall be surfeited. The importance of data under No. 186 to the sociologist is so considerable that the ethnographer will waive his rights to some degree, but he really needs little upon details of colonial management, missions, preaching, and mission schools.

In *Les Mayombe* the editor introduces far more new and before unprinted matter. In reality comparatively little has been printed about the Mayombe. Very much is here given from officials in answer to personal interrogation. In his prelude van Overbergh tells us something of

these informants that we may know their competence. In this new matter the weaknesses of the questionnaire method show up strongly. To answer the carefully formulated questions the worthy gentlemen cudgel their brains to make some statement, whether they really have aught to say or not. Much of this matter is really worthless; this is not the fault of the men, it is the fault of a questionnaire, which *must* be filled. So far as the Mayombe are concerned they are a Lower Congo people, dwelling in the forest, in a considerable area lying back from and north of Boma. The country was a true "slave preserve" in the old days. Many, no doubt, of our American slaves came from that region. We cannot but wish that our editor had given us more clearly his grounds for treating the Mayombe as an ethnic unit. With what is it equivalent in taxonomic value? Is it really a term of the same order as Bangala, Mangbetu, Basonge? In *Les Basonge* we have no innovations. The editor has settled upon precise methods and the series has passed its experimental stage. The Basonge live in the Kasai district, upon the Sankuru and around Lusambo as a center. Pogge and Wissman found them a flourishing people with fine cultivated fields and great villages. They were people with a fine art spirit, and their iron-work was and still is famous. Unlike most Congo peoples, the Basonge held agriculture in so high esteem that men labored in the fields. The next white visitors found the country a land of desolation due to Arab invasion. Nothing better shows the uncertainty of African conditions than Basonge history. Our authorities for this second period are the participants in the Arab war — Fivé, Dhanis, Marinel, and others. Since that time a new prosperity has come. The late authorities are those officials who have been in charge at Lusambo and other parts. Best of these is Magistrate Robert Schmidt, who, while still at his station, took the trouble to conscientiously fill out the questionnaire of the Société. The whole of his matter is included in the volume and is undoubtedly the best *new* matter so far contained in the whole series. In the fourth volume, the Mangbetu are considered, Schweinfurth's Monbuttoo. Few books of travel have made the impression that his *The Heart of Africa* produced, and few tribes have been so really appreciated as his Monbuttoo; few native chiefs are so definite figures in the popular mind as King Munza. *Les Mangbetu* makes a bulky volume, running to nearly six hundred pages. Here again much unpublished matter is presented; of the several authorities Laplume and de Rennette deserve especial mention. The Mangbetu are still much as their earliest visitors paint them. On the whole our best informants are still Schweinfurth and Junker — and Casati. The best recent

printed matter is due to Christiaens. These *Monographies ethnographiques* of van Overbergh are truly the beginning of a vast enterprise, which is being well done and deserves encouragement. We shall hope to call more specific and detailed attention to the later volumes as they are issued.

FREDERICK STARR.

Mission Scientifique G. de Créqui Montfort et E. Sénéchal de la Grange. Antiquités de la Région Andine de la République Argentine et du Désert d'Atacama par ÉRIC BOMAN. Tome Premier contenant 2 Cartes, 32 Planches et 28 Figures dans le Texte. Paris: Imprimerie Nationale, 1908. 8°, xi, 388 pp.

This fine volume (a second containing an ethnographic study of the modern Indians of the Puna de Atacama, folk-lore of the Argentine Puna, archeological data, etc., is to appear shortly) is further evidence of the excellent work being done in the Atacaman and "Calchaqui" region of the Argentine, etc., by M. Boman. Pages 1-79 are taken up with the consideration of an ethnic map of the Andean region between 22° and 33° S. lat. in the sixteenth century. The next section (pages 81-212) treats in general of the archeology of the Diaguite or "Calchaqui" region — territory, ruins, art and manufactures, burials, petroglyphs, folk-lore, relations with ancient Peruvian culture. Then follow detailed archeological sections on La Paya (pp. 213-246), Valley of Lerma (247-318), La Quebrada del Toro (319-382). A bibliography of several hundred titles, to which references are frequently made, is to form part of the second volume. The present volume deals with researches made by the author in 1903 as a member of the G. de Créqui Montfort and E. Sénéchal de la Grange scientific expedition to the northwest of the Argentine. Previously, in 1901, M. Boman had shared in the Swedish expedition under Baron E. Nordenskiöld and investigated part of the Puna de Jujuy and the adjoining Bolivian region; and before that he had traveled in Catamarca and Tucuman. The historical sources of the ethnic map are Pedro Sotelo Narvaez, Alonso de Bárzana ("the Apostle of Tucuman"), Nicolas del Techo, Pedro Lozano, José Guevara, Pierre-François-Xavier de Charlevoix, etc. M. Boman restricts the term "Calchaqui" to the Calchaqui valley and its southern continuation, the valley of Yocavil (p. 96), using, as the larger and more general appellation, "Diaguite." The Calchaqui people and culture are for him a branch or division of "the Diaguites, who constituted an ethnic unity (both cultural and linguistic)," occupying, at the time of the Spanish conquest, "all the